



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

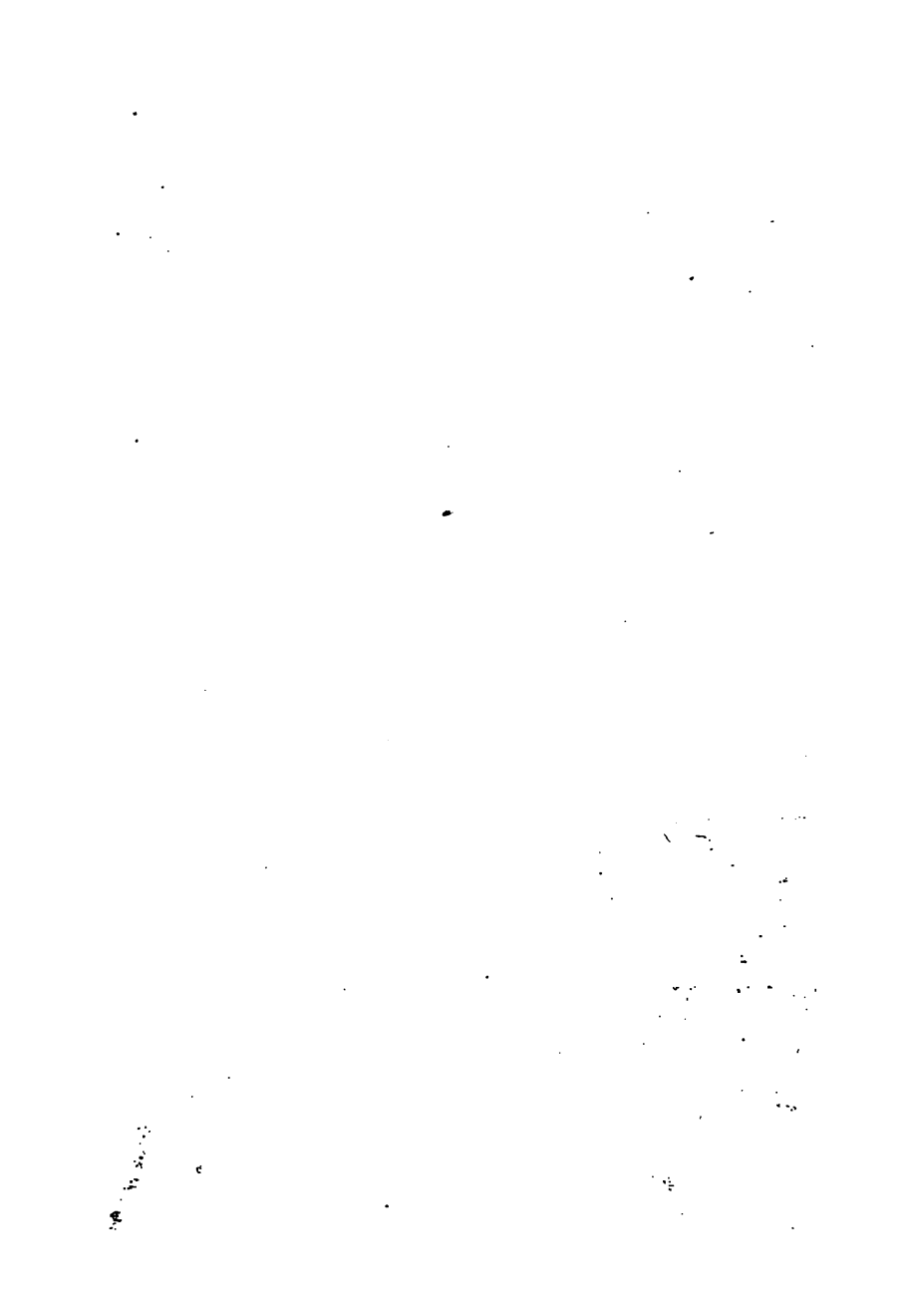
Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

The Bible
Vindicated.



600091684Y







THE BIBLE:

ITS

SUPERIORITY IN CHARACTER, COMPOSITION,
INFORMATION, AND AUTHORITY,

TO ALL

UNINSPIRED LITERATURE.

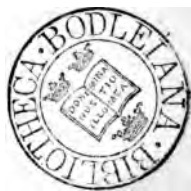
A Lecture

BY

S. R. BOSANQUET, Esq.

AUTHOR OF "NEW LOGIC," "EXCELSIOR," ETC. ETC.

PRINTED BY REQUEST.



LONDON:

HATCHARD AND CO. 187 PICCADILLY,

Booksellers to H. R. H. the Princess of Wales.

1866.

101. g. 163.

LONDON :
STRANGEWAYS AND WALDEN, PRINTERS,
28 Castle St. Leicester Sq.

THE BIBLE.

ALL of us believe that there is a God. All of us are sensible of the inferiority of man to God; and that there is an infinite difference and distinction between the human and the divine.

Supposing this simple state of things, and our consciousness of them, it would seem that if any one were to profess to us that God had made a communication, a revelation to man, such an announcement would be received by every one with the most rapturous joy and interest.

We are all conscious of a great deal of evil, of infirmity, and wickedness, and misery in the world. We all believe God to be perfectly good, perfectly wise, perfectly happy in His own nature.

If, therefore, in such revelation from God,—so good, so wise, so pure, so perfectly happy,—He should profess that His communication to us was for the purpose, and with the promise, to take away from us all this infirmity, and wickedness, and misery, and to make *us* also good, and wise, and pure, and happy, and to be like Himself—would not the world receive and welcome this professed revelation with the most absorbing interest and delight, and desire to find it true, and to appropriate it?

The Bible professes to be such a revelation: the Bible *is* such a communication. Yet men neglect it, and have no taste for it.

I said that all believe there is a God, and that He is good. I mean all here. Alas! there are some who deny this, even now; but they are not many. There are a vast number—I wish I could confidently exclude from them all here—who practically deny this;—who practically deny that God has made or makes a revelation to man for his happiness and good, by their neglect and disesteem for it. The Bible is a

blessed and beneficent revelation to mankind for his happiness and blessing; and the world in general has not a taste for it. It feels it unsuitable, unpalatable, inconvenient to the business and pursuits and objects of life; and men accept it as a task, a duty, a medicine to be used as a necessity, and as sparingly as possible,—not as a grateful, delicious, life-giving food, to be used, appropriated, and enjoyed daily and hourly, and incorporated with us in all our habits, and thoughts, and enjoyments.

The world, and worldly wisdom and taste, has always set itself studiously to depreciate and repudiate the information conveyed to us in the Bible. Former generations have denied it altogether, and condemned it as the forgery and fiction of interested Priests. Their ignorance and error have become too staring even to bear the light and illumination of worldly science and investigation. But now their business and boast is to believe in the Bible; to confess that it was written by the authors which it professes, or compiled from their writings;—but to narrow

down its use and object and importance to the lowest limit, and make it a human production. They are believers—oh yes!—they believe that the Bible is one of the many useful books that have been written by good and aspiring men to promote the progress of mankind; but they are unbelievers still. They believe that Moses and Joshua and Samuel wrote the earlier books, and that David and Isaiah and the other Prophets wrote much or most of the raptured songs and aspirations ascribed to them; they philosophically admit and admire these imputed authors; but they deny the real authorship and author, which is God.

All manner of objections have been made to the Bible successively, and been refuted. All these objections and criticisms have been revived over and over again; and again and again refuted. Yet still the pride and petulance of philosophy, and every new discovery and science, have furnished new subjects and instruments of attack against the Bible truth; and all these have ever sunk, and ever will sink into insignificance and



oblivion, compared with the everlasting endurance and triumph of Bible truth and Bible wisdom. If anything could establish and exalt a book to the approval and admiration of honest and dispassionate judgment, it is the constant and everlasting endurance and triumph of the Bible information,—the very letter of the Bible,—over the innumerable assaults and saps of persevering malice and ingenuity, of human cleverness and plausibility, from the earliest ages to this present day.

Histories have been called in to prove the ignorance and untruth of the Bible accounts. But the Bible history has stood superior to them all, and proves itself to be the only light and key that can give meaning and consistency to all other histories.

Astronomy has been called in to prove ignorance and falsehood in the account of creation, and of the sun standing still, and going round the earth. But better knowledge and science have acknowledged that it was our ignorance and unobservance of the language of Moses which

imputed to him expressions which he had not used—that Moses undoubtedly knew, as the Egyptians did among whom he was brought up, and the Israelites from him, that the earth went round the sun; and that it was our misapprehension which had misconstrued the Bible phraseology; and simple sense reminded us that we even now say that the sun sets, though philosophical malice made it deaf to its own habitual and necessary application of language to actual appearances.

Geology has made its attack upon the Mosaic account of creation. But it has only obliged us to a better knowledge than we had of the language which he used; and we find that the words of Moses make distinctions which we never dreamed of, and fit themselves to every fact that philosophy has discovered; and that it was the imposing of our own false opinions upon his words that gave a seemingly mistaken meaning to them.

Philosophy and folly have caught at every new fact, or fancy, or legend, which could seem



to throw a straw's weight in the scales of doubt against the sacred History, and Moses' account of the human race: its origin from one man; its existence for only about 6000 years; the separation of all languages from one; and the division of all mankind from three heads, the sons of Noah, into all families and nations.

A piece of pottery found thirty feet deep under the base of the statue of Memnon, in Egypt, the land of wells—where peasants, as in all time, broke their pitchers, and dropped the pieces into the water—threw the whole phalanx of philosophers into an ecstasy, because they agreed that the soil of Egypt increased only five inches in depth in every hundred years, and that, therefore, there were pots and potters 22,000 years ago, and 16,000 years before Adam. Nothing could have united them in this folly—of which they are now heartily ashamed—but that they were leagued against the Bible.

They are toiling with malevolent pains and research to find a human skeleton more than 6000 years old, so many feet below the earth, as

if they knew the growth of the world in inches better than a horse by its teeth; though coasts and countries rise and sink, and rise again, and islands and mountains are upheaved and swallowed up again by volcanic agency.

They have found and exhibited hundreds of bones, some of them of apes, and some of orang-outangs, and some which have tumbled into pits and fissures, like the pitcher into the well; but they have not been able to establish one single case satisfactory to any but themselves. Their proofs rest still upon self-assurance that they *will* find such remains. The wish is father to the belief. Nothing creates so great a hope and interest as the anxiety to correct the Bible account. It is the old and enduring ambition of storming heaven. It is the dignity of the Bible which gives it dignity. The constant failure of all these labours, and ingenuities, and unremitted assaults, only make the truth of the Bible more triumphant, and show it to be impregnable.

Some rude arrow-heads and hatchets made of



split stones have been found in gravel some feet beneath the surface, and they say these are proofs of human beings on the earth long before Adam; though Roman implements have been found on hills 400 feet higher than the level at which they were deposited less than 2000 years ago; and they studiously deny the Flood, of which they say there are no effects found, though these gravel-beds and remains may be the very evidence of it.

I might weary you to death with details. I will show you at a future page what is the contemptible shallowness of philosophy as compared with Bible wisdom. I will now proceed to the special purpose of this lecture, viz. to point out to you the present phase of philosophical unbelief—what are the faults and failings which it attributes to the Bible, and how it rises high and sublime, and shows itself divine in all these which are charged against it as its weak points; and triumphs over all human science and wit, and knowledge and wisdom.

The form which unbelief in the Bible assumes at this day is this. It professes the highest reverence for its tone and precepts, as tending to elevate human nature out of its low estate, and to bring it forward to a certain stage, and so prepare it for some higher teaching, which will elevate it still higher; and that so a progressive and continual advancement may go on for ever. That the instruments of this teaching—the authors of the books—are human, and as being such, are liable to error and ignorance, and all human infirmity; and, therefore, that many things stated by them may be mistaken and untrue, and their doctrine may be false or faulty. There is an element of the divine in it—a thin, vaporous, evanescent element; but that this chiefly consists in that the authors are men of noble, pure, and aspiring sentiments, advanced beyond their generation in penetration and largeness of mind: but still, as they are partakers of the ignorance and errors of their day, they themselves may be superseded by nobler spirits, and men of still higher aspiration and

advancement, who shall live in a more advanced generation of the world, when those existing errors and ignorances shall be dissipated. Of course, these free and far thinkers deem themselves of the number of those in whom these ignorances have been corrected, and whose minds have been set free from the fetters of dogma and prejudice.

There are many shades and degrees in this unbelief; for while truth is one always, error may of course be infinitely varied. One thing they all agree in, and that is, their dislike to miracle. Deception, misconception, misdescription, imagination, innate and unknown human powers and principles,—any of these they will introduce, rather than admit that the laws of nature have been exceeded; so thin and evanescent, as I said, is the element of the divine which they will give place for in God's guidance of His own creation and children.

Their view of God's written Word is the same as the world's view of His incarnate Word. Is not this the carpenter's son? Is not His mother

Mary? Does He not eat, and sleep, and hunger, and faint with us? Who can say or see that there is divinity in such a one, who is like us, and is one of us? So Moses and David were shepherds; and Amos was a gatherer of sycamore fruit; and Ezekiel was dumb; and the prophets were mad; and the apostles were fishermen and unlettered, a tent-maker, a physician, and a publican. How can the actual language of these be inspired, more than that there is an inspired thought running through them? It is the same with the written Word as it was with the incarnate Word. Every action of His was both divine and human; every word of theirs is also divine, yet conveyed and characterised by the human instrument. No one can separate the divine and human in our Lord; every action and word of His was the work of God: it was also the act of a man. And which of us shall put the human and divine together, or distinguish them, who know not the working of either the one or of the other? So the language of the Holy Spirit is

in everything that is inscribed in the Holy Scriptures, and the work and language of the human instrument is apparent; yet no one can point out where they separate or unite. This is God's wisdom and work. We know not the hidden workings either of the human or the divine. How can we understand, therefore, where they unite or separate?

The world affects to treat the Bible as shallow and spiritless. That the wisdom is with them—that the inventions and discoveries of science and art, these are the deep things of the human mind—that these ennoble and elevate humanity; and that religion and Bible knowledge are for women and children.

It is my purpose to show that the wisdom is with us; that it is philosophy which is foolish; that the highest efforts and examples of humanity, and human power and mind, are embodied in the Bible; and the highest elevation of human nature is to be best attained by the study of it.

The Bible furnishes the highest examples of

literature in all its branches, contemplating it nakedly and simply on the ground of pure literature.

1st. The Bible is the only sure and comprehensive *History*. It embraces all time, since time began, from the very first entrance of man upon the scene, to the present; leaving out its future and prophetic narration of history, to the latest periods. It gives a clear and comprehensive account of the creation of the world, and of all the changes it underwent, from its existence to the creation of man upon it. What have all other authorities to put in competition with this plain account, which all science and observation confirm, and is the sole interpreter of all scientific investigation? Why, That all things were created out of Water;—this is one account. That the Earth was the mother of the Sky; that Chaos was the father of Darkness and Night; that Night and Darkness were the parents of Light and Day;—this is another account. That a good and an evil Creator made all things

between them ;—this is another account. That all things came of chance, or of themselves ;—this is the philosophical account. There is nothing better than these to be found out of the Bible.

Moses plainly relates the Fall of Man from Paradise. What have other authors to put in competition with him ? The garden of the Hesperides, with its golden apples, guarded by a serpent ;—this is the Grecian account. The golden age of Saturn ;—this is another account. The happy island, in which they made the most beautiful porcelain, swallowed up for its sins ;—this is the Chinese account. The drowning of Gwaelod, the kingdom of Gwythno, in the ocean, for its excesses ;—this is the Welsh account of Paradise, or of the Flood.

In every country, and in every language, there are legends of Paradise and the Flood ; and these are examples of them. What would they be more than old wives' nursery fables but for Moses' plain relations ? It is the Bible account alone that gives them any application and significance.

The monuments of Assyria, Persia, Babylon, and Egypt, the inscriptions in the desert of Sinai engraved by the Israelites, not only confirm, but derive their whole interest from their being a confirmation of the truth of the Bible History. They circulate round that as their centre and their sun, illuming and enlarging them with its exactness and intelligence. Sennacherib, Shalmanezzer, Pul, Esarhaddon, Tiglath Pileser, Nebuchadnezzar, Cyrus, Darius, Ahasuerus, Merodach-baladan, Hezekiah, Menahem—the idols Bel, and Nisroch, and Nebo—and the Egyptian kings Shishak and Pharaoh-hophra, all these appear in their place and time, in recently discovered historical monuments, and take their position and importance chiefly or only from their mention in Holy Scripture.

Where but in the Mosaic history can we find an origin for the reckoning of time by seven days; that division of such universal use, among heathen as well as the Jewish nations? Where shall we find the institution of marriage—the most sacred bond of humanity and happiness? Where the



earliest use of sacrifice, which united all nations and tongues in the acknowledgment of the need of Redemption and a Redeemer?

Thus much shortly concerning Bible History; the first writer of which was one thousand five hundred years before Christ, while the first great heathen historian was only five hundred.

2. The Bible is the only comprehensive *Chronology*. Pagan chronology carries us back, without any pretence to certainty, about 1500 years before Christ; and professes only to go back, by tradition or conjecture, to the time when Moses, the great historian of the world, himself flourished and wrote, and was learned in all wisdom.* And yet their greatest event and epoch, the Siege of Troy, 1200 years before Christ,

* I exclude the Hindoo and Egyptian chronologies and dynasties: hitherto veiled in hieratic mystery and riddle, and serving no purpose of true chronology; the key to which is only recently being discovered, and that wholly by the help of the Bible history.

in the later time of the judges of Israel, is not believed to be true. The foundation of Rome, in 753 years B.C., is supposed to be a fable; yet this was in the time of the later kings, when Isaiah was prophesying. The earliest historian, Herodotus, is only 450 years B.C.; and his very esteemed history is a collection made on his travels among nations whose languages he did not understand.

But what is the chronology of the Bible, especially of Moses' part in it? It is the most marvellous thing that ever was thought of, much less attempted; beyond all human conception, much less execution:—yet this conception is taken in hand, is completed—is completed in the greatest perfection, and with the most minute accuracy. His chronology begins with the first human being in the world. He gives his exact age; the age of the birth of his child; the date of the birth of this child's child, of that child's children, in exact succession:—first from the Creation of the world to the Deluge; next from the Deluge to Abraham; from Abraham to his own genera-

tion ;—and he gives the age at which every one of them died, as well as the date when each of them was born, and all this with a minuteness and simplicity which leave no room for mistake or embarrassment. He confines himself to one family and descent : for this was his purpose—the purpose of the Divine Spirit—the purpose of the Bible itself, the Word of God—to trace the descent from one certain man to one other certain man—the first Adam and the second Adam ; and to trace it in all its divisions of times and seasons, according to the predetermined purpose of the Divine Architect of the world and of the world's Redemption. Accordingly, the exact chronology which Moses began, and carried on for 2500 years, is completed by his successors up to the end of the Bible History. But here the exact chronology fails. It is accurate and perfect up to the ceasing of the inspired writings ; as soon as ever these have ceased, embarrassment has begun. The inspired writings of the Old Testament cease at about the time when profane history begins. The two come so nearly toge-

ther. Yet no one has been able yet to fit the two together with perfect precision and certainty; and the Bible yet remains the only perfectly accurate scheme of chronology of the world's history.

For this reason it is that there has always existed, and still exists, a difficulty in perfectly applying the prophecy of the 70 weeks, which connects the Old Testament history with the coming and acts of the Messiah—Our Lord Jesus Christ.

As I have expressed to you, the philosophic world are intensely eager to find something which shall prove that Moses' chronology is wrong, and that the races of men must go much farther back than the age which he attributes to the creation of Adam. They catch at every straw, and make it grow, like Jack's bean-stalk, into a tower of Babel, to support castles and visionary fields for their own wanderings; but they have never been able to establish one single historical fact or circumstance which could require an earlier existence of man than Noah's

Deluge. No authentic history or reliable legend carries back the earliest empires of Asia,—Assyria, Media, Babylonia, Persia, beyond the dates assigned to them by Moses. The earlier history of China is all darkness and mysticism; not a single event is assigned to any of their distant dates which can be submitted to test, or which has left any mark or consequence to make it productive or probable,—whereas all the events related by Moses have not only their place and time, but have their effects and consequences even now existing:—The fall of man and origin of evil; the flood; the confusion of tongues; the call of Abraham and his family, even now enduring in the Jews, that most persisting and prominent nation without a country; the exodus from Egypt of this people, who have inscribed the rocks about Mount Sinai with inscriptions relating the miracles performed, which are now only lately read and plainly interpreted; the entrance into Canaan, where they became a populous nation, building, and leaving Jerusalem to this day the monument of their existence, era, and greatness.

The only nation whose history may be said to be veiled in any questionable antiquity and mystery is Egypt; and upon this the would-be wise men of the world especially rely. But it is very remarkable and convincing that the ancient name of Egypt, according to Plutarch, a heathen historian of great research, was Chemi; from whence is derived the word chemistry, because this science was invented there; and Chemi is the country of Cham, which is the same word and the right spelling of Ham, the son of Noah, who was the colonizer and founder of this nation—called the “land of Ham” in the book of Psalms, repeatedly.

But there are very particular records among heathen authorities and remains which corroborate even in an exact manner the earliest dates assigned by Moses after the Flood. Diodorus, a heathen historian, relates that the Egyptian priests reckoned above 23,000 years from the reign of Sol to the passage of Alexander the Great into Asia; and in the next sentence he observes, that some affirmed that the year was

reckoned according to the course of the moon, and that there are 12 months in a year.* Now 23,000 divided by 12 gives 1916 years; and 1916 added to 1656 years, the date of the Flood, makes the 3672nd year of the world—that is, the 332nd year before Christ; and the battle of the Granicus was 334 years before Christ, according to the received computation. But a more remarkable discovery has been made of late, as if by the purpose of Providence, for meeting the prevailing passion for correcting the facts and dates of the Bible. In the Tower of Babel itself a tablet has been discovered with an inscription to this effect: “I, Nebuchodonosor,

* Diodor. Sic., *Hist.* book i. c. 3. In another place (b. i. c. 2) he writes:—“From Osiris and Isis to the reign of Alexander the Great, the Egyptian priests reckon, some 10,000 years, some little less than 23,000 years.” Upon which Booth has this note:—“Orus, the son of Osiris, was born A.M. 1778; Alexander’s conquest of Egypt, A.M. 3661, which is 1889 years after; which makes up 22,996 lunar years and 15 days, which comes near to this account of Diodorus.—*Orig. Sacr.* c. 5.” See also *Key to the Chronology of the Hindus*—proving that the protracted numbers of all Oriental

built and finished this tower, and raised up its head. A former king built it (they reckon 42 ages), but did not complete its head. Since a remote time people had abandoned it, without order expressing their words." Now, could anything have more exactly coincided with and corroborated Moses' account of their leaving off to build and complete the Tower of Babel because God confounded their language? It says: "At a remote time people abandoned it, and did not complete its top or head, without order expressing their words;" that is, because they did not understand one another's language.

But the most remarkable and apposite illustrations, when reduced, agree with the dates given in the Bible. For example: 36.525 years are said to be a mundane system, at the end of which the world is renewed. By just altering the place of the point, this becomes 365.25, or $365\frac{25}{100}$: i. e. $365\frac{1}{4}$ days, the exact length of a year: at the end of which the world is indeed renewed; and the riddle is solved. By using this as a divisor, the lengthened Hindoo periods are at once reduced within the limits of Bible chronology. This is one key.

tration is the date at which these peoples are said to have abandoned their undertaking. "They reckon," it says, "42 ages." Now a generation or age was reckoned at 40 years. Multiplying 42, therefore, by 40 = 1680, and adding 607, the date in use for Nebuchadnezzar's accession to the throne B.C., makes 2287. 2287 years B.C. is, according to Moses' chronology, 61 years after the Flood. Nebuchadnezzar reigned 44 years. Then, supposing Nebuchadnezzar to have completed this tower in the 40th year of his reign, after all his wars and other works were over, and adding these 40 years to the 61, brings it to 101; the exact date of the birth of Peleg, who is said to have been so named on account of the dispersion which then took place.

These things worldly-minded philosophers are willingly ignorant of, and leave out of account, while they rely upon their pots, and their bones, and their stone hatchets and arrow-heads, found a few feet underneath the earth's surface.

3. The Bible is the only ancient universal *Geography*.

The 10th chapter of Genesis, which names the descendants of Shem, Ham, and Japheth, gives at one view the peopling of the whole world—the continents of Europe, Asia, and Africa—distinguished into their nations, as they have most of them endured to the present day. Here we have Italy, Greece, Rhodes, Tarshish, and the islands of the Mediterranean; Media, Thrace, Ionia; the provinces of the Russian Empire, Moscow and Tobolsk; Magog, the ancestor of the Cimmerians; the Cumri, the Scotch, Welsh, Irish; the Scandinavians, all the Gothic hordes of Europe; Togarmah,—descendants of Japheth. We have the inhabitants of Egypt, of the coasts of Africa, Babylon, Nineveh, Mesopotamia, and places beyond (partly by conquest of the descendants of Shem); the several occupiers of Canaan; Sodom and Gomorrah, and the other cities of the plain,—descendants of Ham. Assyria, Persia, Syria, Lydia, Uz, and the thirteen sons of Joktan, who

occupied the vast and rich peninsula of the three Arabias, among which are Ophir, and Sheba, and Havilah. And from his brother Peleg are descended Abraham and all his children—Ishmaelites, Midianites, Edomites, and all the children of Israel; and the Ammonites and Moabites. These are the descendants and possessions of Shem.

Besides these there are others named,—the Emims, and the Ummims, the Horites, the Anakims, the Zamzummims, and many others; all which were well known to the sacred writers, but are most of them doubtful to us.

But the wonder does not end here. The much greater triumph is, that all these nations were familiarly known to the sacred writers to the end of their time. The historians and prophets speak of them familiarly. So that this vast and comprehensive geography was kept up, and continually known and referred to by them. The greatest example is in the 27th chapter of the prophet Ezekiel, where he enumerates the nations of the world who traded with Tyre. Other

instances are where the same prophet foretells a great invasion by Ros,* Mesec, and Tubal—Russia, Moscow, and Tobolsk. All these are a perpetuation of the knowledge conveyed in the 10th chapter of Genesis. These coincidences are not all so obvious and apparent to us, because the later names have been translated into those now in use, in the English and other versions. Javan is rendered “Grecia,” in Daniel; Cush, “Ethiopia,” everywhere; Mizraim, “Egypt;” Phut, “Libya” (Jerem. xlix. 9, and Ezek. xxx. 5.)

So vast and comprehensive and complete is the knowledge conveyed in the Bible! And this comprehensive collection of universal history, universal chronology, universal geography, forms together the most stupendous body of learning; which not only informs mankind of the world and its order and events from the earliest time, but does so with reference to its

* Ezek. ch. xxxviii. See Granville Penn’s *Prophecy of Gogue*, and Gesenius’s *Lex.*, voce רֶשֶׁת:” who cites the Byzantine historians, and many other authorities.

course, and the purpose for which it exists to the latest ages.

And this knowledge was in use, and familiar to the Jews, and to the Jews alone, during all this time; the despised and degraded nation: but in fact, with all their follies and faults, the only wise and understanding people.

The Bible presents the highest examples in every kind of style: in poetry, in eloquence, in dramatic effect.

4. In *Poetry*, what can be finer than the Psalms, than Job, and the Prophet Isaiah, and passages in the other Prophets? The 19th Psalm, for example, beginning — “The heavens declare the glory of God,” &c., showing how the whole creation proclaims God’s glory; and then describing the course of the sun in the heavens, and its all-pervading and penetrating light and heat. Then making a sudden transition, with the finest license and effect of lyrical poetry, to the Law of the Lord—the Word of the Lord—the Incarnate Luminary of the world, which the

bright and genial sun typifies ; and enumerating its corresponding effects upon the heart, the understanding, the spiritual sight, the microcosm in the soul of man.

The glorious majesty, beauty, and triumph of the King Messiah, exhibited under the parable of Solomon, David's son, in the 45th Psalm.

The majestic march and victories of Christ and the Gospel, described under the figure and type of the marshalled and orderly array of the camp of the Israelites in the wilderness, carrying the Lord, enthroned on the ark and mercy-seat, as their King and Leader, in the midst—in the 68th Psalm.

To choose from Isaiah—which is all in the highest strain of poetry—the shortest passages for examples ; the 12th and the 25th chapters are excellent. The descriptions of the Gospel times in the 11th, the 32nd, the 35th, the 40th, are longer. God's judgment upon all the heathen nations in the 24th and 34th chapters.

I must select one or two short sentences.

Look at the power of description, but still more at the poetic contrast and transition, from the touching to the sublime, from the tender to the terrible, in the following sentences:—

(Chap. xl. ver. 11.) “He shall feed his flock like a shepherd: He shall gather the lambs in his arms, and carry them in his bosom, and shall gently lead those that are with young.”

And then the wonderful transition and contrast (vv. 12 to 18):—

“Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the Lord, or being his counsellor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding? Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All nations before him are as nothing: and they are counted to him less than nothing, and vanity. To whom then will ye liken God?”

I must introduce here another passage from another prophet, Amos, because of its similarity, put together from two places in his writings:—

“It is he that buildeth his stories in the heaven, and hath founded his arch in the earth, and turneth the shadow of death into the morning, and maketh the day dark with night: Who calleth for the waters of the sea, and poureth them out upon the face of the earth: the Lord is his name.” (Amos, ix. 6; v. 8.)

The 60th chapter of Isaiah, the description of the Gentile nations gathering themselves together and flowing into the Church of God, is a magnificent burst of poetic power. The description of the converts of all nations, by the merchandise of their respective countries, and of virtues and privileges by the productions of nature, is in the highest strain of poetic imagery:—

“Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his *glory shall be seen upon thee*. And the Gentiles shall

come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah: all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the Lord. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory. Who are these that fly as a cloud, and as the doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee. Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish: yea, those nations shall be utterly wasted. The

J

glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary ; and I will make the place of my feet glorious. The sons also of them that afflicted thee shall come bending unto thee ; and all they that despised thee shall bow themselves down at the soles of thy feet : and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings : and thou shalt know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron : I will also make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders ; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day ; neither for brightness shall the moon give light unto thee : but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down ; neither shall thy moon withdraw itself : for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous : they shall inherit the land for ever, the branch of my planting, the work of my hands, that *I may be glorified*. A little one shall become a thou-



sand, and a small one a strong nation : I the Lord will hasten it in his time." *

The Prayer of Habakkuk, with which he ends his prophecy, is a brilliant example of lyrical poetry.

I would add one other example to the above, the 29th chapter of the Book of Job. No poetry conveys a more touching and regretful rehearsal of former prosperity and success, by one now fallen from high estate to abject misery. " Oh, that I were as in months past ! " &c.

* Yet some sceptical philologists have affirmed that this chapter was not written by Isaiah, but, together with all the later chapters, by a different author, on account of some variation in the language. I confidently affirm that no other person can have written it. It is obvious to sense that this chapter was composed by the author of chapter li. ; that chapter liii. was written by the author of chapter xlii. ; that these were written by the writer of chapters xxxiv., xxxv. ; that these were written by the composer of chapters xxiv., xxv., xxvi. ; and all these by the author of chapters i., ii., ix., xi., xii. In short, that, whatever may be the variation in dialect or word, the style and manner are unique, and that no two poets ever lived who could have written any of them.

The Song of Moses, in the 32nd chapter of Deuteronomy, must not be left unmentioned, even among the numerous shorter passages which present themselves.

5. For *Eloquence*, the Holy Scriptures have examples which are most perfect.

The speech of Judah to Joseph in favour of Benjamin has always been referred to, as having the most touching beauty and tenderness. (Gen. xliv. 18-34.) St. Paul's Epistle to Philemon has confessedly the most convincing and refined persuasiveness of anything that ever was written or uttered. This whole epistle is of twenty-five verses; and it has been observed that in the twenty-five verses are expressed twenty-five motives and arguments, and each one of them in the most delicate taste, and of the most persuasive character.

I reverently forbear to touch upon the language of Our Lord, and the rehearsal of His sayings by the Evangelists.

The simple and condensed account of the

Creation by Moses has been singled out by a heathen writer (Longinus) as one of the finest examples of the sublime in all literature.

St. Paul's speeches are exhibitions of great power. But, for a choice of passages out of his Epistles, the selection used to make up the fifty and more Sunday Epistles in the Common Prayer-book, is such a collection of eloquence, instruction, and persuasion, as is not to be found in any volume, or any library of volumes elsewhere.

6. The *Dramatic* descriptions and surprises are such as are not surpassed in all the circle of literature; and, being used on the majestic stage of religion and eternal concerns, are, beyond example, awful and appalling. There can be no surprise more beautiful and touching than that of Joseph making himself known to his brethren. What is so morally fine as David twice sparing the life of Saul when in his power, at the risk of his own life, and Saul's bitter self-conviction and abasement? What was ever so simply

startling and grand as the Prophet's sudden retort to David, "Thou art the man?" David's victory over Goliath is one of the most wonderful and impressive events that ever was described and read. Conceive the awful amazement of King Nebuchadnezzar when he beheld the four men walking loose in the furnace; and the prostration of the mighty conqueror and ruler of the whole world, just before claiming divine honours for his image, before three men of the despised nation of the Jews, and their Saviour! The Book of Revelations is confessedly the most wonderful collection of dramatic imagery that ever was brought together,—representing beforehand, circumstantially and connectedly, the whole history of Christianity from its beginning to the end of time.

The 53rd chapter of Isaiah is too sacred and affecting almost to touch upon. It comprehends, in one absorbing passage, the Fall and Redemption of mankind; the sin, and pride, and passion of man; and the love, and humiliation, and sacrifice of God and Jesus Christ. I must notice to

you one more example of this dramatic description and transition, which is so frequent and so affecting in the sacred writings. It is in the 63rd chapter of Isaiah. Look at this description of the Saviour coming in His power, and the glory of His atonement—conquering sin and the Devil with furious zeal and hatred, and indomitable strength; but, in the same act, rescuing and drawing sinners from his fangs with gentlest love, and compassion, and tenderness:—

“Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. And I will tread down the people in mine anger, and make

them drunk in my fury, and I will bring down their strength to the earth."

What an awful and terrible description this is of His wrath and omnipotence—of His coming to judgment! This is His victory over sin, and His vengeance upon the Devil, the author of it. But now view and feel, in immediate contrast, His compassion to sinful men; to us—to each one of ourselves:—

"I will mention the lovingkindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old."

And so on in the same tender strain to the end of the chapter.

Other examples are, the fall of Jericho at the sudden shout of 600,000 men, after seven days' march in expectant silence: the crowning an-

swer to the Jews, "Before Abraham was I am:" the announcement to the woman of Samaria, "I that speak unto thee am He:" the falling of the armed band of soldiers to the ground (John, xviii. 6), on the lowly Jesus pronouncing to them His ineffable name, "I AM."

Now I think you see and feel something of the Eloquence, the Poetry, and the Dramatic force of the Bible writings; all put forth to impress, and persuade, and constrain mankind to their own advantage—to their own interests and eternal happiness.

And all this power and beauty is exhibited to us in a mere translation, in which language must lose half its elegance and strength, and be, as it were, lowered in spirit and diluted. What must it have been in force to the fervid, zealous Jew, in the original of his sonorous, idiomatic language!

Having hitherto examined and displayed little more than the outside fashion and dress of the sacred volume, let us now go a little deeper into

its construction, and use, and internal arrangement.

The Bible contains the very finest example of Reasoning possible, applicable to its own proper subjects; which are the highest which can engage man's thoughts and attention—indeed, the only high ones, viz. his moral and religious improvement and happiness. The test of this is, that it has commended itself to men's minds in all periods of the world's history, and to all stages of intelligence, education, and knowledge, without ever proving to be above, below, unworthy of, or unsuitable to any one of them. When it is observed how taste in literature changes; how what is approved and estimated as the highest wisdom and perfection in one generation, is set aside and neglected, and called antiquated, in the next—it is truly the greatest miracle of miracles that the Bible instruction, and even style, is as fresh and palatable, as admirable, and delightful, and elevating, in this enlightened age, and in all ages of the world, as it was in the first ages.

It cannot be that we should be able to say

much upon the means to this wonderful effect. We, who cannot penetrate into and explain the working of a single human idea or action,—what can we explain of the working of a miracle like this, an anomaly in composition and literature? A few things we may observe and appreciate, leaving more for growing wisdom and greater spiritual intelligence.

7. One noticeable quality in the Bible is its *simplicity*. It is despised for this, and called childish by philosophy; which has been already noticed. But it is like the food from heaven, the manna of the desert, of which they said, “Our soul loatheth this light bread;” “Our soul is dried away; there is nothing at all beside this manna before our eyes.” Yet it was good for every use, to those who had the taste to appreciate it, for “they ground it in mills, and beat it in a mortar, or baked it in pans, and made cakes of it;” and the gathering of it gave appetite and relish for it. But no, they desired meat for their lust: something with stronger taste and

a higher flavour. But while the flesh was yet in their mouths they were satiated with it, and they nauseated it; and it came out at their nostrils, and it became loathsome to them. It was the food of the simplest taste, the bread from heaven, the manna, whose taste was as the taste of fresh oil, on which alone they could live constantly—for forty years continuously. So it is with human bread: a man can live longer with health and relish upon bread, and eat more of it, than of any other food whatever.

8. Another quality which gives permanence to the Bible narrative is its *truth*—its convincing and satisfying reality. This is the groundwork of its simplicity. Truth is one and uniform, and enduring; falsehood has infinite forms and phases, which suit themselves to the fashions of the day, and the tastes which created them, and then pass away together with them. The Bible biographies give the faults of a man's life—the failings and weaknesses of his character, as well as his virtuous actions. All human histories are romances: that

is, they are exaggerations of salient points of character, and collections of features of one style and mould, to set forth a feast or perfect a picture. These are planned to suit the tastes and morbid appetites of the age, which are fatigued and overstrained with the artificial taste and colouring, and nauseate the high flavour; and soon seek another, different at least, if not opposite.

9. I next observe that the Bible *never condescends to Philosophy*. The world esteems philosophy as its highest aim. But Practice is higher than philosophy, and Faith is higher than that.

I said I would tell you what Philosophy is, and what is the worth of it. First, then, as to what it is.

Philosophy is the arrangement of what man's faculties can perceive. It cannot use any other materials, or go a step further. And how much can the human senses perceive, and to what can they penetrate? A mere nothing. What is man's proportion to the universe in size? What is the whole material world itself, upon which

he is but a speck? What might it be supposed that such an insignificant atom could comprehend? Some philosophers, seeing the infinite nature of the comparison, have concluded that God cannot notice a being of such insignificance; imposing their own dispositions of mind and thought upon the Almighty's attributes. But we will not measure man's powers, or even position, by his size. The mind of man is the greatest instrument with which we are acquainted upon earth. It is a great and most majestic work. But of what is it capable? Have we reason to believe that the human senses can perceive even all the material things that are around us? The air which we can feel is invisible to sight. How many other existences are there which we can neither see nor feel? What is electricity? What is heat? What is gravitation? What is the chemical agent? What is magnetism? But we can perceive all these in some of their effects. What number of things are there not, and must not be, which we can perceive neither in themselves

nor their operation? Insects and animals have perfect means of communication which we know nothing of. They have voices, probably, which our ears cannot perceive. Some notes of music are too high, and some are too low, for certain ears to hear. The voices of insects are probably entirely beyond the reach of the human ear; or they may not be of the nature of sound at all.

There is no reason to conclude that man's five senses are all of which animal organisation is capable; or that there are not hundreds of other unknown elements, which would require hundreds of other senses to be appreciable. But this is more or less a speculation, though a reasonable one. Let us look at what things we know to exist, and yet cannot see or know anything of.

The anatomist dissects the body into its muscles, veins, nerves; and separates it into its minutest fibres. Many have fancied that they have thereby found the mechanism of life. But they are as utterly far from it as he who only observes the arms and muscles in motion. What

does he know of the setting of this machine in motion—these muscles, and nerves, and arteries, and veins, and fibres? He sees the sap ascend by the principle of life in a vegetable, the arteries pulsate, the blood course along the veins of a frog's foot, the *punctum saliens* in an egg leap with vital action and flash into life, and he cries, "A miracle! a miracle!" He shrinks into a confession of his utter incomprehension.

The philosopher searches for the principle of life with the microscope. He magnifies the tissues of organisation 1000 times, and the globules of the blood, and cries "Eureka!—I have found it!" I have arrived at the ultimate atom. But minute as this atom is—10,000 on a pin's head—there are living animals as small as these atoms themselves—organised, alive; furnished with muscles, and veins, and nerves, and stomach, and limbs, and endued with feeling and motion. And where is your anatomist? Where is your philosopher, and his knowledge or perception?

This is only one easy and low example of his



inability and ignorance: the vegetable and animal life. Look farther and higher, at and into the mind, the thought, the mental faculties, the intellect! Look into the religious faculty and the soul! What can human apprehension examine and know of it, or them?

The force of gravitation cannot be seen, or examined into. The chemical force is higher and more intricate than gravitation. Vegetable life is higher than that. Animal life is higher than vegetation. The intellect is higher than life: the moral sense, than the intellect. The religious sense is higher than all; and the soul is the seat of it. What, then, can human faculties apprehend of the organisation of man? What can he know, then, of the Deity?

But Philosophy deals only with what we can know and perceive. What a little circle, then, what a mere speck in knowledge and power, is the sphere of Philosophy!

I will give you a comparative example and estimate of this sphere.

Geologists dig into the earth, and from what

they discover they form opinions as to the composition of the earth to its centre. Now the distance to the centre of the earth is 4000 miles, and the greatest depth to which men have dug is said to be 1000 yards. Divide 4000 miles by 1000 yards, and you will see that the proportional depth to which men have examined is less than $\frac{1}{7000}$ of the distance from the surface to the centre. And yet philosophers undertake to conjecture of what substance the central depths of the earth are composed!

This is the limit, then, within the sphere of senseless, inanimate matter. What must the limit be in the sphere of organisation, of life, of intellect, the soul, spirit? The deepest of these may easily be said to be 1000 times more remote than the centre of the earth. Then, by comparison, we must say that we can only penetrate $\frac{1}{7,000,000}$ th part into their depths and intricacies.

The field of philosophy being thus narrow and limited, it is not to be wondered at that it cannot reach the region of reality and certainty,

even in material matters, much less in matters which concern men's higher powers and interests; that in all subjects philosophy has ever been vacillating and changing, and never able to attain in anything to the fixity and simplicity of truth; that the Bible, therefore, which occupies itself with the moral and eternal interests of man, which are fixed and unchangeable, should have nothing in common with philosophy, and should never take in hand to deal with its principles: it would forthwith partake of its mutability, and littleness, and worthlessness.

Lewes's *Biographical History of Philosophy* has proved and portrayed how each successive system of Grecian philosophy has confuted the error of the one which preceded it, and replaced it with another equally faulty of its own. He has done the same with the modern systems of philosophy. Chemistry—in some respects an exact science—has had so many new theories and systems in this passing century, that one learned in them declared that he would never learn another, he was so sick of the multiplicity of



them. In medicine, the most used and necessary philosophy of any, there have been as many or more changes than in any other. The wise ancients cured diseases with charms; with the influence of the stars; of forms of words; some with precious stones, with elixirs of life, and problems of symbols and letters. Some ascribed diseases to humours, some to heat or cold, some to excess or deficiency of the radical moisture. In modern science we have allopathy, hydro-pathy, homœopathy, blood-letting — now almost exploded — mesmerism, electricity, galvanism, metallic tractors; and now, within a few months, we have a new panacea, namely, of applying hot and cold substances to the back, along the spine, which is to cure all diseases and all ailments.

Truly truth, truly the Bible, would be stultified and degraded if it condescended to such subjects and toys—to the puerilities of philosophy. Truly, whether we can ascertain and point out the causes or no, the Bible stands high and supreme above all human wisdom and production in this, that it is always the same;

that it is always applicable, always instructive; is never out of date; is always elevating, even to the highest civilization and the highest intelligence.*

10. One of the characters by which the Bible teaching is distinguished from philosophy and science, is in respect of its being *not systematic*. All human philosophy aims at system, and makes this one of its greatest triumphs and proofs of perfection. System is convenient to the weakness and habit of the human mind, for the facility of recollection and use, and especially for the purpose of instruction and education. But it is easy in proportion to the lowness and materiality of the subject. The higher branches admit of it less easily. Moral subjects are the least suited

* All the holy books of the heathen dabble in philosophy. This is the case with the Institutes of Menu. Kaye thus speaks of the Hindoo Puranas: "In their religious works they have treated of all branches of secular knowledge known among them in a regular systematic manner; and have given them out to the world in a tone of absolute authority, from which there could be no appeal."—*Sepoy War*, p. 182.

to it of any ; and religion, we may say, not at all. Theology is the philosophising upon, and systematising of, religious doctrines ; but theology is not religion. Morals, therefore—and most of all the Bible, which is divine morality—does not proceed upon system, or apparent plan ; but it takes up man or mankind as it finds them, and dealing with them according to their advance, whether in knowledge or attainment, advances them in their religious progress ; and, by a wonderful and divine mechanism, of which men can only examine a little, suiting itself to all minds and consciences at every stage, it fits itself to each and every individual, in all ages, and opens to him the next step beyond his present position, and enables him to it ; while it presents to all the final end—the Divine perfection, according to each one's ability to estimate it, and bids them attain to it.

11. One means to this mechanism is the employment of *parable* and *type*. These have an always enduring use and freshness, by their ever-varying application to different stages of thought

and dispositions of mind. Their meanings and use develop themselves as our religious knowledge unfolds. They rise from material to moral, and thence to spiritual things; as, for example, the typical offering of a lamb rises first to the offering of Christ, and then to the offering of the heart. The bird set free is first a type of the resurrection and ascension of Christ; and then of ourselves being risen with Christ, and seeking those things that are above, where Christ sitteth. But parable and type are the language of creation and history. God has framed creation, and planned all times and seasons and events to this end, and with such a wonderful order and repetition, and similarity of idea and circumstance, that they all when rightly read lead on the mind and conscience and belief to the one great end for which God created and is governing the world, viz. the redemption of the soul and body in the regeneration. "The heavens declare the glory of God;" so do His sublunary works. The sun is the light of the world; the Lord Christ. The moon is His church; the firmament is heaven; stars are the

angels. The sea is the Gentile world; the land is His chosen people; the green grass are the young teachable disciples; cedars and mountains are the oppressive and unbelievers; the hills are the proud, and the valleys are the humble. Even times correspond to times, and virtues are expressed by number and measure. The six days of creation answer to the six working days before the Sabbath; and these to the six ages of the world working out man's final rest, in the sabbath of the world's regeneration. The 40 days' warning to the Ninevites answers to the 40 years' warning from Our Saviour's preaching to the destruction of Jerusalem. 144,000 expresses the perfection of life and doctrine in Christ's elect church. The city of God is four-square; the length, the breadth, and height of it are equal. The wall is 144 cubits. The gates of the city are pearls; and its foundations, the apostles, are precious stones. Thus the whole creation and universe are linked together as one intricate parable, all consenting to the one final object, the regeneration and redemption of mankind. The



Bible speaks in this universal language, and is understood therefore, and applicable at all times.

12. Even the *Language* of the Bible is suited to all times. Since words represent ideas, and, as ideas change and knowledge advances, words represent different things in different stages of thought and history; therefore the Bible has adopted such words as will suit the progress of religion in all times. Heaven, from meaning only the material firmament, comes to mean the heaven of spirits, and afterwards the heavenly state in the soul. Sleep, becomes death; death, eternal death; life, eternal life; light, good; darkness, evil. The serpent becomes the evil spirit; Satan, meaning at first only an accuser, becomes the wicked enemy of mankind.

To give any adequate idea of these two last heads would require a very elaborate illustration and enumeration, which would, of course, be inconvenient in this mere list of characteristics. The instances mentioned are only to exemplify the principles, and draw attention to them. They are not of such novelty as to require proof.

13. The next element in the Bible which renders it so satisfying and enduring is that it is *practical*. In this also it is so strongly contrasted with philosophy and system. I said in the beginning that practice is higher than philosophy. Wisdom is distinguished from philosophy in this, that it implies action and application.

Now the Bible teaches by examples—examples in real life; and the superiority of practice over philosophy is shown in this, that whereas the examples given in the Bible are of fallible and imperfect characters, yet they have more force and effect in persuading to good, and elevating the mind and conscience, than all the abstract rules of conduct and principles of perfection set in order before us by philosophers. The Bible has very small collections of moral precepts, but it has large and abundant examples in lives, and anecdotes, and history.

The one command to Adam, the seven commands to Noah, the ten commandments to the Israelites, form the foundation of the actual moral precepts of the Old Testament. The rest of the



laws of Moses are chiefly political and ceremonial, and not of perpetual application. Many laws are taught only by the breach of them, and the heinousness of them only by their punishment. Thus, precepts are practically enforced with the strongest impression, when the definition or mention of them would offend against decency. Thus faith is made practical, and shown in action, as in Noah and Abraham:—humility, in Joseph and Daniel,—“It is not in me;” and, “There is a God in heaven that revealeth secrets.” Zeal for God in David,—“Who is this uncircumcised Philistine?” Devotedness to God, in Shadrach, Meshach, and Abednego,—“But if not, be it known to thee, O King, that we will not serve thy gods.” In all this there is no theory or system, but all is action and real life, and teaching and persuading by examples. Such teaching is at all times the same, and is understood by every degree of intelligence.

What definition or commendation of humility, of self-devotion, and of religious zeal, could have

half the demonstration and persuasion of these simple short examples, which are equally comprehensible, and persuasive, and elevating to all minds and consciences, of all degrees of education and attainment, from the lowest to the highest—in all periods, from the beginning to the end of the world! What beautiful and habitual instruction in purity is inculcated on the Jews by the long garments which they wore, and by the forbidding that the feet of the priests should even be seen as they went up to the altar!

Even our Saviour taught by His life and actions. The ultimatum of reality, and of teaching by common life, is by St. Paul, in his Epistles. The epistolary form is only applicable to the topics of the day; and so St. Paul conveys the very highest lessons of Christianity by enforcing what is right in the most ordinary transactions.

We may penetrate one step deeper into this mystery of the Bible plan and mechanism. But we are on holy ground; and we must confess that we are only delving the surface of this wondrous

stratification, and that the divine spirit and perfection that pervades it must ever remain undiscoverable to us — like life to the anatomist and microscopist, to be known best only by its operation and effects.

14. The last character that we may notice is the wonderful and convincing *unity* which pervades the Bible writings from the beginning to the end. That whereas it has been composed by thirty-five and more different authors, and these men of every different form of character, and taste, and disposition, in every stage and period of the world's knowledge and civilisation; yet there is evidently one mind and motion pervading the whole, giving it unity in object, in plan, in elevation of idea, and in the fitting of all its parts one to the other. This is the most miraculous quality and characteristic of all, that from the beginning to the end of this collection of writings — that is, from the beginning to the end of time, for more than 2500 years — through all these various writers, every word from the end has reference to that which was written from

the beginning, and every word from the beginning has relation to that which was to be written to the end. Look at these few most readily chosen examples:—

The coming of the Seed of the woman is carried all through, from the promise to Adam and Eve in the 3rd chapter of Genesis, to the promise to Abraham, the promise to David, and through all the prophecies of the Branch in Isaiah, Jeremiah, and Zechariah, and of the Son of Man in the Psalms and Daniel, to the coming of the Lord himself in the Gospels; and, finally, to “Come, Lord Jesus,” in glory, in the last chapter of Revelations.

The atoning lamb is slain from the foundation of the world, in Abel, and Noah, and Abraham, and the Mosaic sacrifices, and in the Psalms,—“Lo! I come . . . a body hast thou prepared me;” and in the 53rd of Isaiah,—“He is wounded for our transgressions; He is bruised for our iniquities; He is brought as a lamb to the slaughter;” to the crucifixion itself, and to the “Lamb as it were slain” in the Revelations.

To bring forward a more obscure or less apparent instance,—the continual pre-reference to the saving wood of the cross: first in the tree of life in Paradise; next in Noah's ark; in the ark of the Tabernacle; in the healing tree of the waters of Marah; the redeeming stick of Elisha, which caused the iron to swim; the two olive trees of Zechariah (ch. iv.), to the Cross itself, borne by and bearing the Redeemer; and thence, lastly, to the tree of life, bearing all manner of fruits, in the last chapter of Revelations.

In like manner the waters of Baptism and the Holy Spirit, in the waters of the Flood, of the Red Sea, and Jordan; the wells digged by Isaac and Jacob, and that seen by Hagar; the well of the jawbone in Samson; the waters of purification in the Mosaic ceremonies; the holy waters issuing from the east gate of the temple in Ezekiel, to the baptisms of Our Lord and St. John, and the pure river of the water of life in the last chapter, also, of Revelations.

The three temptations of Eve by the Devil, when she saw that the tree was good for food,

and that it was pleasant to the eyes, and a tree to be desired to make one wise—under which she fell—exactly correspond to the three temptations of Our Lord, in which He conquered, when He refused to indulge His hunger with bread, and His eyes with the glory of the kingdoms, and His pride by the ostentation of a needless miracle—4000 years after. They are also brought together again afterwards as the three principles of sin by St. John, when he warns us against the lust of the flesh, and the lust of the eyes, and the pride of life. This is an example of moral unity in the Scriptures.

But to omit mention of the direct prophecies, and of the Mosaic ceremonies, all of which were more or less enigmas till their fulfilment in the Messiah; and many remain so still; one of the most striking features of the unity of the Divine mind in Scripture, is the vast number of incidental acts and expressions, which have a prospective application, and had no meaning till application and meaning were given them by the life and death of Christ.



It is said that Jacob worshipped towards the top of his staff. But this had no application till after the Crucifixion; when it became recollected that the staff's head of an old man was in the form of a cross.

In Isa. xxx. 32, it is said,—“In every place where the *grounded* staff shall pass, which the Lord shall lay upon him.” Upon whom? This had no application or meaning, till the staff of the Cross was laid upon our Lord, to bear it to Calvary; where it was fixed in the ground, to bear its bearer. And thenceforth it became the banner-staff under which the Apostles and Missionaries have fought till they have conquered the world, and given a clear meaning to every word of the inspired language:—“In every place where the *grounded* staff shall pass, which the Lord shall *lay upon Him*, it shall be with tabrets and harps”—of rejoicing in Redemption, “and in battles of shaking”—of the soul and conscience, “will He fight with it”—in the conversion of all nations, to the embracing of Christianity.

In Isa. xxv. 11, it is written: "And He shall spread forth His hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim; and He shall bring down their pride, together with the spoils of their hands."

This was first applied and understood when our Lord spread forth His hands upon the cross, and thereby brought down the pride and power of sin and Satan, and spoiled the strong man of his goods.

In like manner Moses stretched out his hands, for the conquest of Amalek, in the form of a cross; which had an ill-understood significance till its fulfilment by Our Lord. The 153,000 strangers, whom Solomon employed in the building of the Temple, had not their application till Our Lord, showing to His disciples a sign of the conversion of the Gentile Church, to be composed of all nations, caused Peter to catch one hundred and fifty-three great fishes, and told him to feed upon them; which signified their conversion (Isa. xxx. 24). It is remarkable, that only within the last two or three years the Bible

has at length been translated into one hundred and fifty-three languages.

The offering of Isaac had no understood meaning till the sacrifice of Christ. Then it became seen, that not only it foretokened the offering of the Son by the Father, and the obedient and voluntary atonement by the Son; but the ram offered for Isaac himself showed that it was to be a vicarial atonement: thus affording an example of what is so common in the mechanism of revelation—a double type.

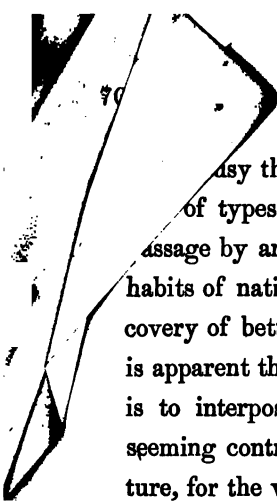
Joseph's history had no ostensible meaning, though he was the dearly-beloved of his father: was hated of his brethren, who could not bear to think that he should have dominion over them; was sent on a long journey from the bosom of his father, to visit his brethren; was conspired against by his brethren to take away his life; was sold for twenty pieces of silver, on the motion of Judah — the same name as Judas; was sent down into "the pit wherein is no water," and rose again from it; fed all the world with the bread of life, and his brethren without money

and without price; was exalted at length to dominion at the king's right hand, and worshipped by his brethren and all men,—till all these occurrences were fulfilled in our Lord Jesus Christ.

But all these things are still upon the surface. These are only, as it were, the mechanical contrivances of Scripture. What must it be, what is it, when you come to the spiritual bonds and links, the spiritual connexions and unfoldings of the Scriptures? I may not touch upon these. Believe me, they are infinitely more numerous, infinitely more intricate, infinitely more hidden, infinitely more interesting, infinitely more discoverable, than any of the outside examples which I have given. They are all plain and open to the truly converted soul. True conversion gives a new sense, a new faculty and intelligence, which alone can penetrate and elucidate the spiritual depths and construction of this wonderful composition. Close and constant reading and study of this divine language is one first means, and that which we ourselves can apply to the obtaining of this skill and discern-

ment; for the Bible is its own interpreter of its own language and reasoning. The Bible contains in it every attraction to its study, to the lofty, pure, candid, and inquiring mind.

I have already pointed out how it must be a book of the highest interest to the historian, the antiquary, the geographer, the ethnologist, the lover of poetry, the admirer of the drama, the student of eloquence. It furnishes a subject of every imaginable interest to the philologist, the linguist, the grammarian, the rhetorician, and examples of the highest style of moral reasoning. But beyond this, it furnishes boundless fields of attraction to those who are fond of inquiry and discovery, and exercise of the mind in the unravelling of difficulties. Some are attracted to the Bible by the prophecies. It is a favourite and chief inquiry to some minds, and it has this fruit, that it concentrates a great deal of close attention and research upon the book, and familiarises us with every part of it; and, above all, it cannot but produce a strong and habitual belief in the overruling providence of God.



THE BIBLE.

...asy themselves much in the interpreta-
of types; some in the illustration of one
assage by another; some by the manners and
habits of nations and climates; some in the dis-
covery of better translations and meanings. It
is apparent that one of the plans of Providence
is to interpose numerous difficulties, and even
seeming contradictions and paradoxes, in Scrip-
ture, for the very purpose of engaging the close
examination of some who would not be other-
wise attracted and familiarised, and thus obtain-
ing their attention and affection.*

Altogether the Bible is the most marvellous
mine of inquiry and research, pregnant with
infinity of discovery. For myself, I profess
faithfully that I hardly ever read five verses of
the Bible over again at any time—even those
with which I am most familiar—but I see some

* Examples of truths and points only discoverable
by close research are found in Blunt's *Coincidences* ;
Paley's *Horæ Paulinæ* ; the circumstances of St. Paul's
conversion ; whether our Lord's brethren were cousins,
Matt. xiii. 55, with *Acts, i. 13*. Jude, 1.

new and improved meaning, or illustration from some other passage. "Oh the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!"

These new discoveries only lead me to a stronger and stronger conviction of my own littleness, and inability, and backwardness—not at all to a supposition that I know all: for the number of things that I have learned and learn, only shows me how much I have not known, and how ignorant I have been; and only increases the prayer that I may know more, and that my life may be prolonged only for this study and further discovery. I say, with the holy Herbert, addressing the Holy Book:—

"Oh, that I knew how all thy lights combine,
And the configurations of their glory!
Seeing not only how each verse doth shine,
But all the constellations of the story.
This verse marks that, and both do make a motion
Unto a third, that ten leaves off doth lie:—
Then, as dispersed herbs do make a potion,
These three make up some Christian's destiny.

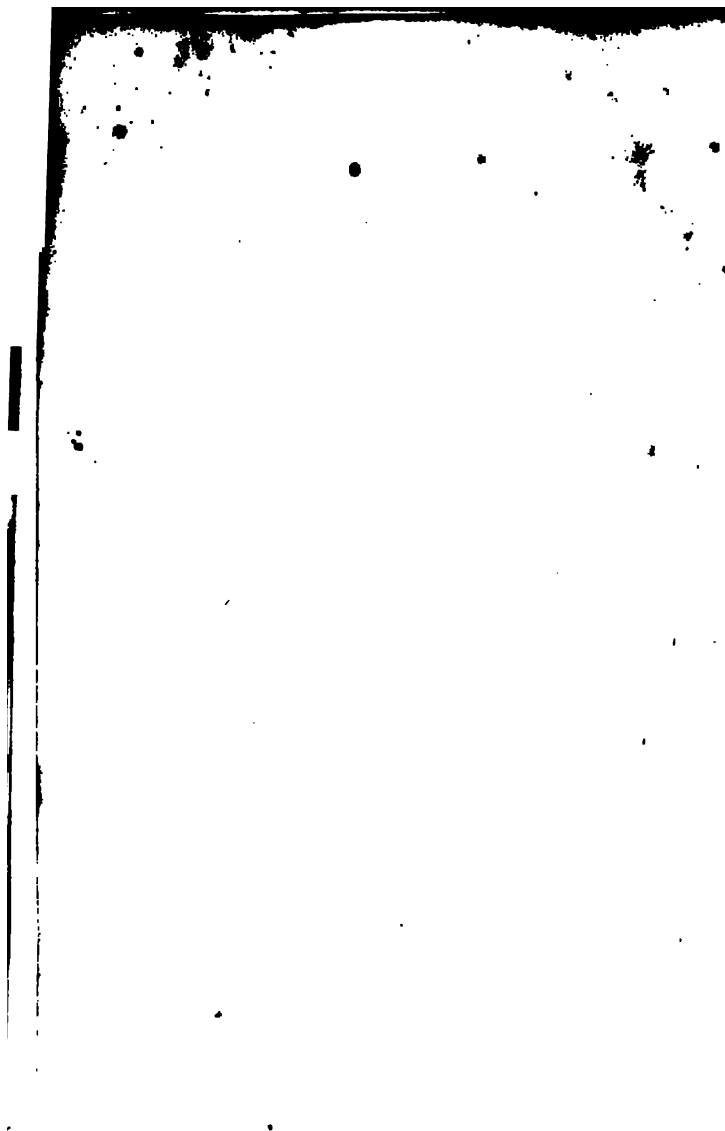
These are thy secrets, which my life makes good, -
And comments on thee ; for in everything
Thy words do find me out, and parallels bring,
And in another make me understood.
Stars are poor books, and oftentimes do miss,—
This book of stars lights to eternal bliss.”

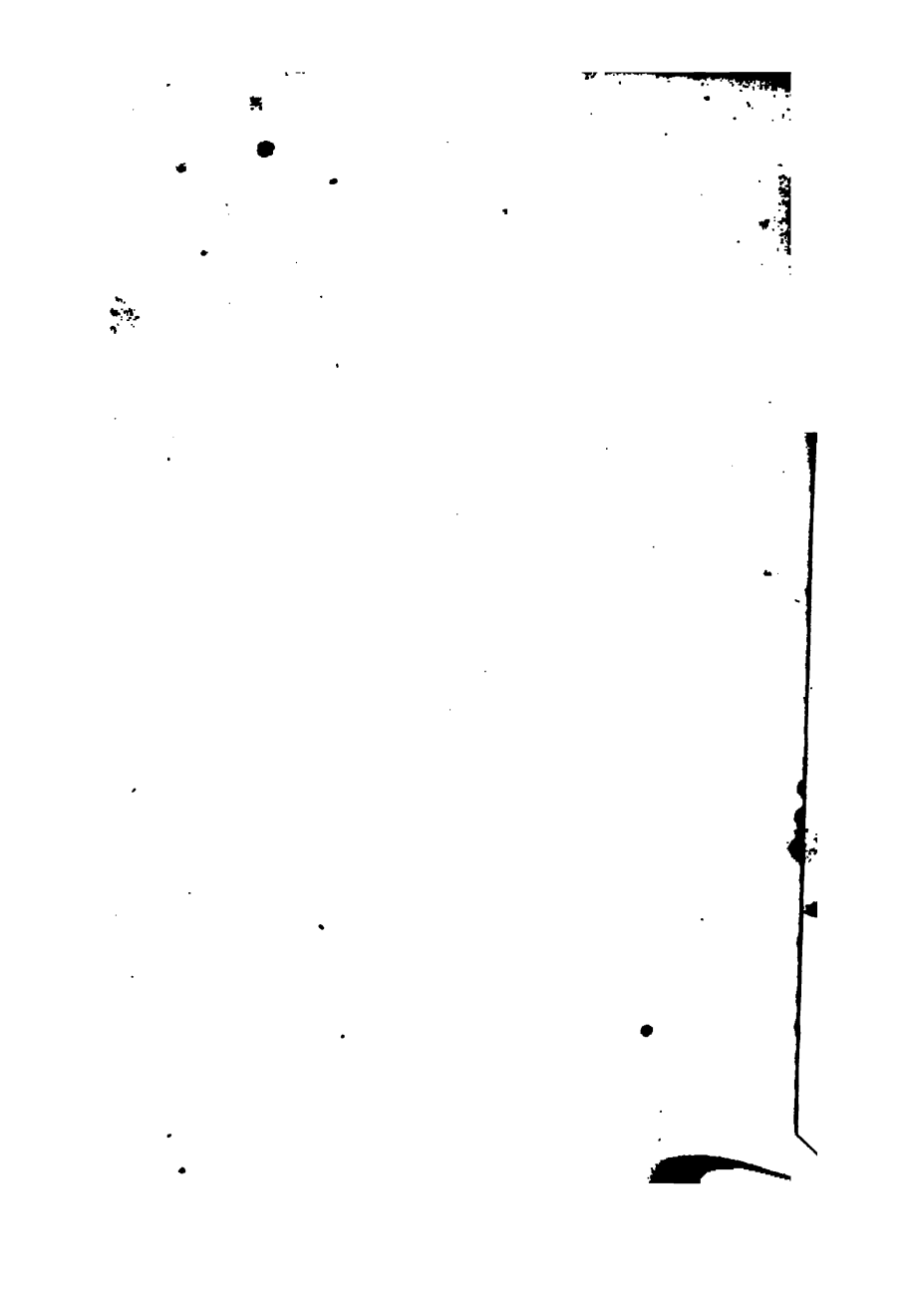
But, after all, these things which I have pointed out to you are mere outward things. These are the machinery and mechanism of the Bible only. I have not entered upon the subject—the revelation of the Bible, its language and speaking to the soul. I have merely touched upon the instrument by which it brings these higher matters to your outward senses, and offers them to your internal apprehension ; and shown that, in these respects at least, it is exalted and perfect beyond all uninspired compositions. By this outward proof alone it commends itself to you as divine. Accept it upon this proof and this ground alone, which is conclusive ; and you will find its internal perfections infinitely greater than the external. I have not touched on the spiritual feast, and knowledge, and wisdom here contained. This is for your spiritual pastors and

ministers to do. I have no certainty of acceptance because I have studied and appreciated these outward perfections. But I love the study of them: I love their beauty; I love their perfection; I love the Author of them. May my weak admiration, and effort to his praise and glory, be accepted of Him! I may be gifted to see, and to admire, and to celebrate this wonder, and miracle, and glory, and praise; but I myself may be a cast-away. May you all through this outward entrance enter and gain admittance to the inward and spiritual glory and beauty—the beauty of holiness; and enjoy abundantly the feast of holy and heavenly things, prepared and offered to you in this blessed Book—the written Word of God—through the redemption by Jesus Christ.

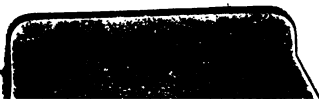
LONDON:

STRANGEWAYS AND WALDEN, PRINTERS,
28 Castle St. Leicester Sq.









1509

